Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortabes, men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn.

15de aargang. Winnipeg, Manitoba, Første Nr. i September 1939 Nr. 17

Joh. 10, 23–38

Pastor O. J. Marken

Det vilde ta for meget spalterum at skrive noget om hele denne indholdsrike tekst, saa jeg vil prøve at skrive noen faa bemerkninger over disse ord av Jesus i v. 27. "Mine faar hører min røst — og jeg kjender dem — og de følger mig."

Jesus forhold til de troende og de troendes forhold til Jesus er paa flere steder i bibelen avbildet med en hyrde og hans faar. I den 23de salme sier David: "Herren er min hyrde, mig fattes intet o.s.v." Det meste av det 10de kap. av Joh. handler om Jesus den gode hyrde og hans faar.

Det første ord vi merker os i det 7de v. er: "Mine faar hører min røst." Jesu røst eller tale er nok vel kjendt av alle dem som elsker Jesus. Der er mange relegiøse røster i verden, og de allefleste forførende og vildledende, men slike røster kjender ikke de troende, se v. 5. Men Jesus, den gode hyrdes røst kjender de. Ingen taler tuktens og trøstens ord til sine som han. "Jeg gir dem evigt liv, og de ska aldrig i evighet fortapes, og ingen ska rive dem ut av min haand." — Ja, vi kjender den gode hyrde paa røsten, og vi hører ham saa gjerne. Disse ord har vært og er til trøst og opmuntring for mangen bange og bekymret sjæl, som erfarer fiendens haare angrep forat føre en bort fra aandens samfund med Jesus, den gode hyrde.

Det andet ord vi merker os er: "Jeg kjender dem" — Ja Jesus kjender sine. Han vet om vore skrøpeligheter, vore skjerskilte fristelser og feilgrep. Men saa er han og selv blit fristet, saa han kan komme dem til hjælp som fristes. Vores ve og vel ligger ham paa hjerte. Han har medfølelse og fredstanker med os. Befinder vi os i en eller anden særs knipe, de kan være timelige eller sjælelige, saa vet Jesus det, og han vil komme os til hjælp. Han er altid rede og mæktig til at frelse og hjælpe sine naar det kniper.

Det tredje ord vi merker os er: "Og de følger mig" — Naar en hyrde kalder paa sine faar, gaar han foran dem, de hører hans røst og de følger ham. Den kristne vet at det er trygt at følge Jesus. Han fører os til de gode græsgange og til de stille rindende vande.

Det kan komme tider da det ikke huer os at følge ham. Vi dras endnu med den gamle Adam, og han ska føres til korset og dø med alle lyster og begjærligheter. Han sætter sig til motværge. Men Jesus sier at den som ikke fornægter sig selv, tar sit kors op og følger ham kan ikke være hans discipel. Men det er da altid tryggest at følge ham. Han gaar altid med sine. Han tar os ved haanden, og naar han holder i haanden ska ingen magt kunne skille os fra ham. Han sier: "Jeg gir dem evigt liv, og de ska aldrig i evighet fortapes, og ingen ska rive dem ut av min haand. Min far som har git mig dem er større end alle, og ingen kan rive dem ut av min fars haand; jeg og faderen, vi er ett."

Ta min kjælighet og lær mig
naadens grundlov her paa jord
snubler jeg paa veien, bær mig
did hvor kjærligheten bor.

Ta mig helt, du ska mig eie,
ta mig som jeg staar og gaar.
Bort fra syndens vilde veie
hjem hvor faderhjertet slaar. Amen.

Govan kaldet tar avsked med pastor C. J. Jothen

Den 20de August holdt pastor Jothen avskedspræken ved den norske gudstjeneste paa formeddag i St. Olaf Menighet, Govan, Sask. Engelsk med program av ungdommen paa eftermeddag. Gaver blev overrakt prestefolkene samt Gladys Jothen som en tid hadde tjent som organist.

I Lunner Menighet ved Southy, Sask., holdtes avskedspræken ved den engelske gudstpeneste den 27de Aug. Efter gudstjenesten gaves avskedsfest med program af forfriskninger. Avskedsoffer til prestefolkene.

I Norrøna ved Bulyea holdtes avskedsfest for prestefolkene i forbindelse med kvindeforenings møtet den 7de sept. hos Mr. og Mrs. P. B. Thompson. Pastor og Fru Urness fra Regina var tilstede. Pastor Urness ledet møtet og i en kort tale takket pastor Jothen og famelie for arbeide nedlagt i de 16 aar dem hadde bestjent kaldet. Paa menighetens og kvindeforeningens vegne overraktes prestefolkene en pengegave. I velvalgte ord takket pastor Jothen for gaven.

Pastor H. L. Urness tiltrader Govan kaldet.

Den 3dje sept. blev pastor H. L. Urness indsat ved Dr. Iver Iversen i St. Olaf menighet Govan, Sask., og paa eftermeddag i Norrøna, Lunner og Vor Frelsers menighet i Norrøna kirke ved Bulyea, Sask. Den 10de sept. holdt pastor Urness sin tiltradelse i Lunner menighet ved Southey paa formeddag og i Vor Frelsers ved Bulyea paa eftermeddag. — Kor.

Fra Askar, Alta.

Pastor B. Ostrem hadde sin avskedspræken den 23de juli og hadde da vært iblandt os i fem aar og virket og forkyndt Guds Ord. Pastor Ostrem var en trofast forkynder av Guds Ord, saa samlede vi os, saa mange som ønskede det, ved den Hellige Nadverd og saa tilslut sang vi med hverandre Brødre og Søstre vi skilles nu ad, far da med Jesus fornøiet og glad, og saa var vi enige om at gi ham et offer paa Alteret! Det føltes noget saart at si vor prest og familie farvel! Maa nu Herren følge dem dit dem kommer med sin velsignelse i Jesu Navn! Lunch blev serveret efter samværet i Kirken av kvindeforeningen og saa maatte vi si vor kjære prestefamilie Farvel. — N. Fjeldheim.

Herren bevarer Sine

Den 18de apr. om aftenen i aaret 1518 red Grev Eberhard over Slotsbroen til Slot Erbach. Det faldt ham tungt at rive sig løs fra hjemmet, ti hans yngste datter laa for døden. Hvad var det da, som drev ham derfra?

I det forløpne aar hadde Gud ladet sit længe forglemte ord præket i Wittenberg av Dr. Martin Luther. Dennes skrifter var i kort tid blevne spredte over hele Tyskland, og i manges hjerter hadde ordet slaat rot og baaret frugt. Men blandt de store og vise i denne verden fandtes der ogsaa mange, som søkte at stampe mot braadden og motstod det aapenbarede ord; til disse hørte Grev Eberhard av Erbach. Hans slotsprest hadde av alle kræfter opmuntret hans uvilje mot Luther, og nu hadde Greven foresat sig at gripe den kjætterske Munk, tvinge ham til at tilbakekalde sine falske meninger og lægge ham i baand og lænker. Grevens Slotskapelan hadde faat at vite, at Luther idag reiste til Wittenberg for at præke der, og han hadde overtalt sin Herre til, naar Luther den følgende morgen forlot staden, da at gripe ham og føre ham fangen til Slottet.

Alle de veie, ad hvilke Luther mulig kunde reise, blev besatte med Ryttere; Greven selv red ind i staden, for at bli der natten over. Paa gaterne var der liv og røre, alle talte om Luther og om den vældige præken, han idag hadde holdt. Ved værtshuset steg Greven av hesten, bestilte et værelse for natten, kastet sig utmattet ned paa sengen og faldt i søvn. Men efter nogle timers dyp søvn vaaknet han op, og da han ikke kunde falde i søvn igjen, stod han op og aapnet vinduet. Da kom han saa levende til at tænke paa sit syke barn, og han opsendte en inderlig bøn til den himmelske Fader for hende, sig selv og alle sine kjære. Maalet for sin reise hadde han næsten forglemt.

Da blev pludselig tændt lys i et værelse like over for ham, og Greven hørte i nattens stilhet en dyp, skjøn, manslig stemme tale følgende ord: "I Gud Fader, Guds Søns og den Helligaands navn, Amen!" Greven kunde ogsaa, da hans værelse laa høiere, skjelne en mandlig skikkelse, som laa paa knæ. Efter en stund at ha bladet i en bok, begyndte manden atter at bede: "Paa dig, Herre, stoler jeg; min Gud, hjælp mig mot alle mine forfølgere, og frels mig, at de ikke som løven skal sønderslite min sjæl og knuse den, medens der ingen er, som hjælper."

Saaledes hadde Greven endnu aldrig hørt nogen bede. De mægtige ord bankede som hammerslag paa Himmelporten, især disse ord: "Mit sjold er Gud, han hjælper de retsindige."

"Sandelig;" saaledes nødtes Greven til at tænke, "denne har et bedre skjold og et bedre sværd end jeg." — Og da den ubekjendte av sit fulde hjerte bad for kristenheten, at Gud maatte la sit Evangeliums lys opgaa over den, og at menneskene maatte lære at kjende det ene fornødne — da rørtes Greven dypt, og med, taarer i øinene foldede han sine hænder og sa høit: "Amen, Amen!"

Urolig gik han frem og tilbake i sit værelse. Han længtedes efter at se og tale med den mand, som kunde bede saa inderlig. Endelig gryede dagen; Greven ringede paa værten og spurgte, om han vidste, hvem der bodde i værelset like overfor. "Det er Luther, den Ærkekjætter," svarede værten; "han har, allerede flere timer havt lyset tændt."

Greven stod som lynslagen. "Luther?"— "Jà, Dr. Martin Luther," gjentok værten og saa forbauset paa Greven. Tilsidst bortfjernede han sig.

Greven stod endnu en stund taus; endelig besindet han sig, uten at røre sin frokost gik han ind i huset paa den anden side av gaten, og et øieblik efter stod han foran Luther.

Denne reiste sig fra sin stol og saa spørgende paa den indtrædende, som i fuld rustning og med sværd ved siden stod foran ham uten at si et ord. Endelig spurgte Luther venligt, hvad den fremmede ønskede. Da faldt Greven paa knæ og raapte: "I er bedre end jeg! Gud forlate mig, at jeg tænkte paa at gjøre eder fortræd!" Derpaa tilstod han, i hvilken hensigt han var kommen til staden, hvorledes han hadde hørt Luther bede, og hvorledes hans ord hadde overvældet ham.

"Nei, ikke mine ord, men Herrens ord, som jeg arme, uværdige mand atter med Guds hjælp lade komme til agt og ære blandt Tysklands folk. Gaa med fred, Hr. Greve: han, der har begyndt det gode værk i eder, han skal og fuldkomme det. Hans ord kan I ikke hindre; ti Herrens ord forblir i al evighet."

Da Greven samme dags aften naadde sit hjem, kom hans hustru ham imøte med det glade budskap, at hans barn hadde sovet godt og nu hadde det meget bedre. Den lille sat i sengen og legede, ventede paa faderens komme.

Fra den tid sørgede Greven trolig for, at det ord, som han hidtil hadde forfulgt, rent og klart blev forkyndt for hans talrike undergivne. — O. L. F.

Swift Current, Sask.

Tilgivelse

Hr. Redaktør! Vi mennesker har det gjerne slik at vi vil begrænse vore moralske forpliktelser og trække op visse linjer som vil holde os til. Vi vil selv bestemme hvor langt vi skal gaa i f. eks. at vise barmhjertighet og tilgivelse. Peter vilde at Jesus skulde trække op slike linjer for ham i spørgsmaalet om at tilgi, hvor ofte skal jeg tilgi min bror som har syndet imot mig? Er syv ganger nok? Han ønsket en moralsk regel hvorefter han kunde handle mot sin bror.

Slik handler ikke Jesus. Han sier til sin discipel at man i aandens verden ikke kan regne med jordiske tal. Vi kan ikke paa en slik maate sætte grænse for vore forpliktelser. Vi faar aldrig frihet til at hevne os, hvor mange ganger vi end tilgir vor bror. Vi blir aldrig saa milde at vi siden har ret til at bli bitre. Man kan ikke, ved at vise megen godhet, skaffe sig ret til at gjøre vont. Tvertimot er det slik at vor gode gjerninger gjør os skikket til endnu større godhet som drar os mot ondskapen. Om vor tilgivelse ikke er helt og fuldt ren saa staar vi i fare at gripes av hevnens forfærdelige magt. — G.

Vantroens Trøsteløshet

Humes, en vantro filosofs moder, hadde engang vært troende. Men blændet av sin søns lærdom mistede hun sin barnetro og fulgte ham paa vantroens vildfarelse. Aar gik hen, og hun nærmede sig dødens port. Fra sit dødsleie skrev hun følgende rørende brev til ham:: "Min kjære søn! Min sundhet er forbi. Jeg er meget syk. Jeg kan herefter ikke leve længe. Min filosofi (lærdom) kan ingen trøst gi i min bedrøvelse. Jeg synker ned i en tilstand av fortvivlelse. Kan du byde mig noget, der kan træde istedetfor det tapte haap, som kristendommen gir? Jeg ber dig, skynd dig at komme hjem forat trøste mig, eller skriv idetmindste og si mig, hvilken trøst filosofien kan gi i dødens stund!" Og Filosofen? — Han hadde ingen trøst for sin døende moder. — Ja saa arm er vantroen. Har du som læser disse ord mistet din barnetro og det haap Kristus alene kan gi. Mistet du den i visdommens glans eller i rikdommens magt? Var det paa grund av den ærestitel nogen satte foran eller efter dit navn? "Da de sa sig at være vise bleve de daarer." Der er endnu anledning for dig at komme tilbake — Kom nu og motta frelsen i Kristus Jesus vor Herre.

—O. L. F.

Matt.

En sand fortælling om en negerslave

Matt var navnet paa en negerslave som levet i Sydstatene før den nordamerikanske frihetskamp. Det hændte engang at hans mester kom i pengeknipe, og en dag kom en ung plantageier som var fritænker, for at kjøpe Matt. Det blev akkordert om prisen, og den kristne slave blev solgt til fritænkere. Men idet hans mester skilte sig med ham, sa han: "Du vil finde at Matt er en god arbeider, og du kan stole paa ham. Han vil tilfredsstille dig i alle maater, undtagen en" — "Og hvad er saa det?" spurgte Matt's nye mester — "Han vil be, og du kan ikke avbryde ham i det; men det er hans eneste feil. — Jeg er ræd for at det ikke gaar," sa slavens fornærmede mester, "og jeg vil ikke raade dig til at prøve paa det, for han vil heller dø end at opgi at be." —

Matt beviste sin trofasthet overfor sin nye mester, paa samme maate som han hadde gjort det overfor sin første herre. — Mesteren fikk snart rede paa at han hadde bedt. Han kaldte ham hen til sig og sa: "Matt, du maa ikke be mere. La mig aldrig høre noget mere om denne galskap." Matt svaret: "O! Massa, jeg elsker at be til Jesus, og naar jeg ber, saa elsker jeg dig og fruen endnu mere, og jeg kan arbeide endnu haardere for dig." — Men han blev paa det strængeste forbudt nogensinde at be og blev truet med stræng straf, ja endog hudstrykning. Men den samme aften da dagens arbeide var gjort, talte han til sin Gud, likedan som Daniel gjorde fordum. Næste morgen blev han indkaldt til sin mester som vilde vite hvorfor han ikke adlød ham. "Massa, jeg maa be, Jeg kan ikke leve uten at be," svarte Matt. Ved dette svar for hans mester op i et forfærdelig raseri, og bød Matt skulde bindes til piskestokken og skjorten tas av ham. Derpaa begyndte han at bearbeide hans bare rygg med al den makt han eiet, indtil hans unge hustru sprang ut og med taarer bad ham holde op. Men manden var saa rasende, at han truet med at piske hende efterpaa, hvis hun ikke holdt sig væk. Derpaa fortsatte han at slaa ham med svøpen, indtil hans kræfter var uttømt. Derefter bød han at den blødende skulde vaskes paa ryggen med saltvand, og at skjorten skulde trækkes paa ham, og at den stakkars slave skulde sættes til sit arbeide. Matt drog ivei syngende (I Tess. 5, 16) med graadkvalt stemme:

Min trængselstid er snart forbi,
da jeg fra sukk og graat er fri.

Han arbeidet trofast den hele dag, om end i store smerter, hans blod fløt fra hans rygg, hvor pesken hadde gjort lange dype furer — Imidlertid arbeidet Gud paa mesteren. Han fikk se sin ugudelighet og grusomhet imot den fattige sjæl, hvis eneste feil hadde været troskap mot Jesus. Den aften kom han i stor nød. Han gikk tilsegns, men kunde ikke sove. Han var i den grad i pine ved midnat, at han vækket sin hustru og fortalte hende, at han holdt paa at dø. Skal jeg hente doktor?" sa hun. "Nei, nei, jeg vil ikke ha nogen doktor. Er her nogen paa plantagen som kan be for mig? Jeg er redd for at jeg kommer til helvete!" "Jeg vet ikke om en eneste en," sa hans hustru, undtagen den slave som du straffet imorges. "Ja han som jeg mishandlet saa grufuld og som jeg nu lider for og har det saa ondt Tror du han vil komme og be for mig?" Spurgte han ængstelig. "Ja, jeg tror han vil," svarte hun. "Vel, send bud efter ham straks; ti jeg er saa urolig og har det ondt."

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

Rev. H. L. Urness, Editor,
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Beslutning. Ved distriktmøtet isommer blev det besluttet at saakaldt "keyman" skulde ansættes i de forskjellige kald at samle abonnenter paa vore kirkeblade og da især paa "Hyrden" og "Lutheran Voice." Det var en betimelig beslutning. Altfor ofte blir det bare med beslutninger paa papiret og ikke sat i handling. Skal det gaa slik ogsaa med denne beslutning? — Ja uden tvil blir det en død beslutning vis ikke hoved "keyman" presten gaar ivei og faar beslutningen sat i virksomhet. Just nu er tiden beleilig at skyve paa til virkeliggjørelse av nævnte beslutning. Vor ven, forretningsfører Josef Haave, skrev nylig i brev at han sammen med sin bror hadde samlet 75 abonnenter. Godt gjordt. Gak du hen og gjøre likesaa, og gjøre det **nu idag.**

Addresse forandring. Man vil merke sig at redaktørens addresse, for nærværende, er **922 Retallack St., Regina, Sask.** Alle abonnenter bør merke sig at ved forandring av addresse maa Hr. Josef Haave, Naicam, Sask. underrettes straks om forandringen, og ikke som ofte er tilfælde til **redaktøren.** —U.

Da de gikk efter Matt, fandt de ham paa knæ i bøn og man kunde høre tydelig utenfor hans dør, hvorledes han kjæmpet og bad om langmodighet mot alle og at han ikke maatte gjenfælde ondt med ondt, men lægge altid vinn paa det som godt er mot alle, og da de kaldte paa ham, antok han at han skulde straffes igjen. Da han kom ind i mesterens værelse fandt han sin herre som laa i dødsangst. Mesteren sa stønnende: O, Matt! du er snild som kom, kan du be for mig?" "Ja, velsignet være Herren, Massa, Jeg har bedt for dig i hele natt." Med et kastet han sig ned paa knæ, og som Jakob i gamle dage laa han og kjæmpet med Gud i bøn. Og før daggry fikk den gamle Matt svar paa sin bøn og der blev en ny dag paa plantagen fra den tid. Mesteren og slaven omfavnet hverandre. Raseri og grusomhet var som feiet bort, og istedet raadet Guds kjærlighet.

Matt blev øieblikkelig sat i frihet. Han arbeidet ikke en eneste dag paa plantagen mer. Mesteren tok ham med sig og gikk ut for at præke evangeliet. De reiste overalt i sydstatene og vitnet om Jesu Kristi magt til at frelse selv den største synder.

Lykkelig og salig er den sjæl som faar naade til at føre andre til Kristus — Vor tid er kort og vi vil gjerne ikke ha mange anledninger igjen. Det haster! Kom du far og du mor og bring dine smaa og store med til Jesus.

Navnet Jesus blekner aldri,
Tæres ei av tidens tann.
Navnet Jesus, det er evig,
Ingen det utslette kan.
Det har bud til unge, gamle,
Skyter stadig friske skudd,
Det har evne til aa samle
Alle sjæle inn til Gud.
Kor: *Navnet Jesus maa jeg elske,*
Det har sat min sjæl i brand;
Ved det navnet fandt jeg frelse,
Intet annet frelse kan.

—O. L. F.

Et brev fra Pontius Pilatus hustru

Gjenfortalt ved Catherine Von Dyke.
Indsendt av Peter O. Dahl.
(Fortsat fra forrige No.)

I Koredoren som leder til det høie raad faldt jeg paa knæ for Pontius. Pontius bad jeg, "dette er Jesus, Jesus. Selve Kristus. Guds Søn. O, Pontius det er Pilos kjære Jesus. Han som helbredet vor gut. Jeg bad, have ikke noget del i hans død. Jeg har lidt meget i drømme for hans skyld i denne nat. For din egen skyld, for alle de dommere i denne verden som vil komme efter dig og dømme i Kristi navn uten frygt for dit barn, og for mig Claudia din hustru's skyld Pontius du maa ridde Jesus Kristus."

Men Pontius ansigt var graat av sved. Han kunde ikke take avgjørelsen. Han betænkte sig og sa: "Dette er frygtelig. Nu er jeg i helvete. Jeg kan ikke staa imot prestene, for de er myndige her. Herodes har bedt mig gjøre et eksempel av denne mand, hvis ikke, saa taler han daarlig om mig til Cæsar. Og om denne Jesus er sandheten eller ikke kan jeg ikke avgjøre. For jeg er filosof og maa overveie saken videre; min forstand er imot denne mand som bare er en tømmermand, og dog." Han strakte hændene fremover og stønnede fra dypet av sit indre, — Jeg føler, jeg føler — —

Vaktmændene kom fremover. De gik hurtig, for de syntes, piskning var en god fornøielse, og et raap steg op allestedsfra: Korsfest ham! Da jeg kom til den ytre fængselsgaard hørte jeg lyden av kjød som søndersloges. Skjønt jeg var like ved at besvime var der noget i mig som saa ganske klart, Jesus staa bundet til en stolpe i en dam av sit eget blod, og Pretorius, en av vor livsvakt, hvis brukket haand Jesus engang hadde helbredet, han pisket Jesus nu som haardest. Saa satte de en Tornekrone paa hans hoved og trykket den ned saa hans øine stod ut. Og saa svøpte de ham i en av Pontius egne gamle fine klædning. Og Pontius vaklet fremdeles i selve dommersædet og sat som en død: "Jeg finder ingen skyld hos ham." Og han vasket sine hænder i en sølvbolle og forsøkte paa alle maater at redde Jesus. Men de vilde ikke give ham fri. Ikke engang for at følge sin Paaskeskik. Men de fortrak en røver som jeg nu har glemt navnet paa. I dette øieblik bragte en løper en Pergament rulle med Herodes hemmelige segl, hvori han sa: "Se til at faa alt hurtig overstaat med alle fanger i aften, for imorgen tidlig drager jeg til Rom og vil tale vel om dig til Cæsar. Staa tidlig op og ledsak mig et stykke paa veien, for jeg har fundet en ny liten Kulp med megen fin ørret i." Og Pontius og Herodes blev gode venner den dag for gjensidig at staa sig godt med Cæsar. Da Pontius spurgte den syndende menneskehop: "Hvad skal jeg gjøre med dette menneske?" Saa raapte de alle som en: "Korsfest ham; siden du er Cæsars ven, korsfest ham." Og han overgav Jesus til dem. Og før Pontius gik avsted for at fiske sammen med Herodes, skrev han denne titel til korset: "Jesus Nazareth, Jødernes Konge." (Fortsættes.)

TRO I VIRKSOMHET FAAR SIN KRAFT VED BØNN

Pastor J. C. K. Preus.

Vaar kirke staar ansikt til ansikt med en overmenneskelig opgave. Mange mener at den er kirkens største anledning. Opgaven er et hellig kall fra Herren.

Og vaar kirke har gitt akt paa kallet. Og bestemt sig til aa sette alt inn paa aa løse opgaven, skjønt den er klar over at den gjerning ligger langt over dens egen evne. Men den vet at det gaar an aa vinne dersom Guds uendelige kraft overføres til den ved **bønn.**

Som for Guds ansikt har vi høitidelig lovet aa ta fatt paa et dobbelt hverv: Først aa bringe Herren et stort pengeoffer for at hans gjerning kan fremmes paa kraftigere vis enn før; dernæst aa ofre oss selv til større og sannere aandelig tjeneste og til utvidelse av rikets grenser.

Ved Guds naade vil vi som gav løfter om pengebidrag ogsaa betale Herren disse vaare løfter.

Og nu vil vi bevissthet om vaar plikt og vaart ansvar ta fatt paa den annen del av vaaret hverv. Det er den bevegelse innen vaar kirke som fellesformannen bebudet i sin innberetning til distriktsmøtene, og som passende har faatt navn av **Tro i virksomhet bevegelsen** (Faith in Action).

Guds menighets liv et troen. Og dette liv vokser og utfoldes ved virksomhet, troens virksomhet.

Vaare fedres tro er ofte med rette blitt satt frem for oss som eksempel til efterfølgelse. Men tvil har ytret sig om denne arv fra fedrene er levende hos oss, om vi har deres vilje og evne til aa tjene Herren.

Tiden er nu inne da vi skal gi svar paa det spørsmaal. Og svaret vil komme frem i den maate hvorpaa vi tar fatt paa opgaven som stilles oss i opropet, "Tro i virksomhet."

Vaar dobbelte opgave

Vaar Frelser led og døde for aa fremstille for sig en menighet i herlighet uten plett eller rynke, hellig og ulastelig. Se Ef. 5, 27. Derfor er det vaart opgave aa fremstille for ham, ved hans egen Aand og naade, hver enkelt menighet "uten plett eller rynke." Dette kan alene gjøres i den grad som hver enkelt kristen slik fremstiller sig for Herren, renset i Lammets blod.

Det vil med andre ord si at vaart maal skulde være aa stille frem for Gud en menighet med fastere tro, helliget Herren, nidkjær i arbeidet for sjelers frelse.

Men menigheten skal ikke bare gi akt paa sin egen helliggjørelse. Det er den ene side av opgaven. Der er en til. Det er den som kommer til orde i beskrivelsen av Guds folk — ikke alene som "et folk til eiendom" — men ogsaa som et folk" nidkjært til gode gjerninger." Derfor maa den kristnes tro være en tro i virksomhet.

Det er denne troens virksomhet som vaar kirke har sagt den vil gi sig hen til. Og virksomheten maa bestaa i dette aa vinne sjeler for Gud.

Det er vaart haap at "Tro i virksomhet" opropet maa faa tjene som tilskyndelse til og som veileder i dette arbeide. Og vi vil gjerne faa understreke at arbeidets alfa og omega maa være **bønn.**

Troens fulle maal

Guds troende menighet har ikke fylt sin opgave bare ved aa se efter menighetens selvopbyggelse. En levende tro driver ogsaa til lydighet mot Herrens bud om aa gaa ut for aa nøde dem som staar utenfor til aa komme inn, forat Guds hus kan bli fullt.

Det er nettop denne side av opgaven vi tenker paa ved aa tale om "Tro i virksomhet." Troen skulde være saa brennende at hvert menighetslem blir en sjelevinner, hver organisasjon en misjonerende kraft, hver aktivitet et middel til sjelers frelse.

Det skal med en gang erkjennes at et slikt program langt overstiger menneskelig evne. Det er alene Gud som kan fornye sin kirke. Bare han kan skape i dens hjerte en brennende trang til aa vinne mennesker for Herren.

Og denne trang skaper han i oss naar vi **ber** ham om det. Derfor trenges det først av alt megen og vedholdende bønn, om vaar opgave skal kunne løses. Bare skuffelse og nederlag ligger foran oss om vi undlater aa gaa bønnens vei.

Bønnens vei har to portstolper. Der maa vi begynne. Den ene heter erkjennelse av vaar egen hjelpeløshet, den annen tro paa Guds uendelige kraft og evne. Og bare da gaar vi paa veien naar vi flittig øver oss i bønnens store forrett. Bare da kan vi vente at "Tro i virksomhet" bevegelsen skal bli en velsignet virkelighet iblandt oss.

Kraften tilføres ved bønn

Vi henviser til de to citater fra Hallesbys bok "Fra bønnens verden" som finnes paa disse to sider. Les dem nøie. Han gjør det saa klart at det maa bønn til om kirken — i dette tilfelle altsaa vaar kirke — skal gaa frem i sjelevinnergjerningen. Ikke bare bønn nu og da, men et flittig **bønnens arbeide.** Ikke bare av noen faa trofaste sjeler, av sjelesørgere, men av alle og enhver som i sannhet tror paa Gud.

Til sine tider har vi følelsen av aa ha benyttet alle de midler vi raader over, i arbeidet med aa utvide Guds rikes grenser. Vi har brukt organisasjon. Vi har hatt "drives." Vi har undervist. Vi har drevet evangelistarbeide. Men fremgangen er liten. Det vi opnaar faller saa langt fra maalet.

Hvad er grunnen til at vi slik staar i stampe?

La oss ikke prøve aa lure oss selv. For innerst inne vet vi grunnen. Og den er: **Bønnen er blitt forsømt. Eller vi ber med lunkenhet.** Vi har ikke tatt Guds løfter om svar alvorlig. Og ikke øvet oss i stadig bønn.

Venter vi nu at vaar kirke skal gaa frem i sjelevinnerarbeidet, — gaa frem som aldri før, gaa frem med en fart og kraft som vil overraske oss selv? I saa fall maa vi ta bønnen alvorlig. Vi maa bli baade varaktige og samdrektige i bønn. Det eneste arbeidsmiddel som ikke er blitt brukt til overmaal er bønnen. Gud skje takk, det middel kan ikke bli brukt til overmaal. Men det kan lett bli brukt mere enn vi har brukt det saa langt.

Guds kraft og makt er uten ende. Og den staar til en bedende kirkes tjeneste. Det er det store ved en bønnebevegelse som omspenner hele kirken. Naar det gaar op for de mange, da vil en ny kraft fra det høie merkes iblandt oss.

Et oprop til bønn

Vaart ønske og haap er at vaart medlemskap maatte ledes til aa forstaa bønnens betydning og til flittig aa øve bønnens arbeide. Derfor vil vi faa opmuntre til at folk gjør sig kjent med dr. Hallesbys bok, "Fra bønnens verden." Den kan faaes paa originalspraaket.Men ogsaa oversatt til engelsk. Oversatt heter den "Prayer."

Den egner sig godt til gjennemgaaelse ved opbyggelser og bønnemøter. Likeledes ved kvinneforeningsmøter eller ved mannsforeningsmøter. Eller ved de forskjellige ungdomsgruppers møter. Men frem for alt bør den faa komme inn i hjemmene til lesning der.

Man kan ikke lese den uten aa bli glad i den. Man styrkes ved gjennemlesningen i troen baade paa bønnens nødvendighet og dens alt for ofte forborgne kraft. Man lærer aa be av denne bok.

Vi gjør denne bok saa aa si til "aarets bok" (the book of the year) i vaar kirke i det haap at den ved Guds naade maatte bli et middel til aa skape en ny hær av bedere og forbedere i vaar midte. Er det for meget aa vente? Tør vi haape at Gud saaledes maatte faa opreise iblandt oss en styrke paa 5000, ja 10,000 menn og kvinner som vedholdende vilde forene sig i bønn om nye erobringer for Herren ved vaar kirke?

Det er den tanke som ligger bak vaar overskrift: **Tro i virksomhet faar sin kraft ved bønn.** Idet bønneskaren vokser, vokser ogsaa troen, og iveren for aa vinne sjeler for Kristus tiltar. Troen blir virkelig virksom.

Aa Gud, forøk oss troen. Send oss bønnens aand. Da skal vi love ditt hellige navn og synge din pris.

Amen.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in September 1939

Indifference

"I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth." — Rev. 3: 15-16.

When Jesus warned the Laodicean church of impending judgment and called it to repentance what was its besetting sin? It was not swearing, not murder, not adultery, not stealing. Neither was it lying, jealousy, nor covetousness. It was just plain indifference.

Indifference is one of the prevailing and condemning sins of today. Like many weeds, it has become so common that no one is concerned about it any more. Few think of it as sin and so it grows and spreads unmolested.

"....*Thou art lukewarm.*" As the compassionate Lover of Souls looks down on you today, is not that what He says? I know your works, that thou art neither cold nor hot. Yes, I know your works, Last Sunday morning when the church bell called you to communion with me you slumped slovenly into the easy chair with the newspaper as your companion. A previous Sunday you were in church but my loving call found no response in your heart. You thought the sermon long and thought mostly of that wagon you were going to borrow of your neighbor. The collection plate came around, the nickel was not handy, so you gave a dime, but you wished you could have had a cigar for the money. The other day you heard one of your friends take the name of your crucified Savior in vain. But you did not rebuke him. The companionship of your profane friend meant more to you than the glorious name of Jesus. That your sons and daughters marry unbelievers and worldly wives and husbands makes no difference to you as long as the in-laws are rich and have a "pull." Their eternal welfare and that of their children is little concern of yours. You seek the greenest pastures though they lie in the shadows of Sodom and Gomorrah. Though you speak well of the church and like to hear men call you a Christian, you spend more money and talents in several questionable enterprises. You know of many things that should be done and express pious wishes that they may be accomplished, but you never move a finger or lisp a prayer for their realization. "I know thy works that thou art neither cold nor hot."

"I would thou wert cold or hot." Open, active, defiant enemies are preferable to such non-descript, fence-riding, indifferent non-entities. You know who the open foe is, and where he belongs. Not so the indifferent. In the dread conflict between good and evil, between sin and holiness, they are sometimes on the one side sometimes on the other. They want sin to be respectable, but shrink as much from true holiness as they do from sin. Many nominal Christians are traitors within the wall, opening the gates to the enemy. Indifference destroys from within. When indifference has wormed its way into the church or into the heart, it dampens the zeal, dulls the vision, and paralizes the arm. Without serious resistance the foe enters and the fort that no power on earth or hell could otherwise have taken, falls, a victim of indifference.

"I would thou wert hot or cold." If you were hot, filled with zeal and dynamic love for the Lord Jesus Christ there would be no yielding nor surrender. If you were cold—an open enemy with horns and hoofs, men would know where you belong and would shun you. They would close the gate. But you look so harmless that we let you in.

Indifference is not a roaring lion, it is a wolf in lamb's clothing, it is the Devil arrayed as an angel of light tactfully advincing under the fair name of tolerance.

"I will spew thee out of my mouth." Indifference is an abomination with God. You lukewarm church member or nominal Christian, you fence-rider, God threatens you with utter rejection. He will have nothing to do with you. He will spew you out of His mouth. That is the terrible judgment of God.

Be zealous therefore and repent" (v. 19). But in the lull before the storm, Jesus knocks at your door, calls you to awaken from your indifference, warns you of impending judgment, and points out to you the only escape: "Be zealous therefore, and repent." This is no man-made zeal. It must be sought alone in Christ, therefore you are counselled to buy of Him (v. 18). Yes, buy of Him without money and without price. Ask Him to give you grace to repent of your indifference, to accept Him as your Lord and Savior, and to fill you with the zeal of His Holy Spirit. Then you will gladly confess Him, and cheerfully live and even suffer for His sake. You will know which side of the fence you are on and so will everyone else.

When you were lukewarm you were a blind leader of the blind, and many stumbled into the pit because of your indifference. When you are filled with the Holy Spirit you cease to be a question mark. You become a sign in the night pointing men to Christ and His righteousness. "And they that turn many to righteousness (shall shine) as the stars forever." (Dan. 12: 3). "Be zealous therefore and repent."

—A. K. Haugen,
Dawson Creek, B. C.

Christian Stewardship
(Continued)

In an age when the vast share of the industrial classes view the church with indifference, or even regard it with mild suspicion, and in this age when both the economic and academic gentry have become so hard headed in their materialistic culture that they regard the high ideals of brotherhood with mild amusement, what can the Church of Christ do? What can it do to reawaken a lively sense of dependence on God, and thus revive a sense of stewardship over again God? Sometimes one wonders if there is anything it can do? Especially does one wonder when one sees how the message of the church has been diluted into a sort of sentimental humanitarianism. This kind of message, though it may begin with a noble concern for one's fellows, inevitably degenerates into utilitarianism, and sinks at last into crass materialism. Just so long as the Church exhorts man to unselfishness for the sake of man, and not for the sake of God, just so long will the Church fail to make any appreciable contribution to the economic life of our land. And that is precisely where the major part of American Protestantism is failing. It has centered its work about man, and has made of God something incidental to the Kingdom of Man.

BACK TO GOD

The Church must come back to God. Without that return, it has no ethical power explosive enough to convert the deeper areas of man's motives. Nor is it enough to return to the God Who created all things. It must go farther; it must reach the God Who redeemed the world through His Son. It is only when God has gripped man with the double claim, first of creation and secondly of redemption, that something morally radical takes hold of Him. Through creation, God gave to man the gift of existence. Through redemption, God gave man the gift of salvation. Existence, even to sincere people, may often seem of questionable worth. But salvation, to the man who has in faith received it, is a gift so radical and so incomparable, that it digs down into the deepest part of his ethical life, and releases a gratitude which in sheer ethical power is both qualitatively and quantitatively different from any other phenomenon of human psychology. When man, a penitent sinner, stands lost and condemned before the holy judgment of God, and opens his eyes to see God living and dying to reopen the passageway to eternal life for him; and when the Holy Spirit forges that double picture of sin and grace into his soul, he becomes both spiritually and ethically a new creature. It is then that the groundwork is laid for real stewardship. Then man becomes a steward, not because stewardship may do anything for man, but because stewardship is his reasonable and absolute relationship to God.

Let me illustrate what I mean. A missionary was once asked by a white visitor in Africa if he liked his work and if he thought he was accomplishing anything. In essence, the missionary replied, "Whether I like this work, or whether I can see any fruits of my efforts, are beside the point. My Lord told me to go. It is His command. Because He ordered it, I am here." A man is a steward, not because he likes it, not because he is persuaded his stewardship will solve the worlds' ills, but he is a steward because the God Who created him and Who redeemed Him, wills that he be a steward. Any basis for stewardship short of that theo-centric, that Christo-centric one, if you will, is doomed to the collapse of all humanitarian idealism.

Now let us ask again, what has the Church to give to a nation so shamefully negligent of its stewardship? The answer is evident. It has in the means of grace the Holy Spirit's power in the Gospel to give man a new ethical birth, and release in him a power not resident in him, but given to him by God. And since the Church has that to give, it occupies the unique position of being the only institution or agency in which there is any genuine hope for economic betterment. It can impel stewardship, not by a new vision of the needs of man, but by an awakening to the reasonable service we owe a redeeming God.

(To be continued)

An Appeal to Luther Leaguers

Luther Leaguers, this is a challenge to you to get behind our Outlook Lutheran Bible School and really support it. Support it in prayer, prayer that God would arouse in the hearts of many leaguers a desire to attend, and that He would make it possible for them to attend. Support it by speaking about it to others. God often answers prayers through human instrumentalities. We believe that He will use you Luther League officers and members as instruments to arouse a desire in some hearts to attend our Bible School.

Perhaps there is in your league a person who ardently desires to attend, but financial circumstances stand as a barrier. Can you think of any finer local project than giving a little help to that person? Probably your league could pay the cost of one month's stay at the school (we hope that the cost will be not much over $10.00 per month). A project such as this is in keeping with the spirit of Christ; it will bring blessing to the individual helped; through him it will bring blessing to your entire league.

God bless your efforts in praying, working, and giving for our Bible School. Through them He will bless the school.

Yours in Christ,
—G. O. Evenson.

Ambassadors?

The Christian life is one of action. "We are ambassadors therefore on behalf of Christ" — whether we are among those who go into the distant mission fields or carry the message of love here at home; whether we are among those who teach or those who minister to the poor and needy. We are ambassadors for Christ in a no less real sense if we support our workers with our prayers and our gifts. We can GO by giving. God shares—what He is and has. How pained He must be when His children who know and enjoy Him fail to share Him with those who do not!

Less than one-third of the funds needed for carrying on the work our Church has undertaken for this fiscal year has come in—$296,506.48 or 29.5%. If every Christian were an active steward there would be funds enough and to spare to carry on the work of the Kingdom with limitation in the community and throughout the world. An active steward puts God's work first and trusts in God to supply His needs.

An Ambassador is a Man of Action!
—A. J. Bergsaker.

Atwater, Sask.

Hans Luraas, 75, early settler of the Atwater district, east of Melville, Sask., who died at his home on August 15th following a year's illness, was buried in the Lutheran cemetery there on August 17. Funeral services were held at the home and at the Atwater Lutheran Church with Rev. H. Anderson of Stockholm, Sask., and the Rev. F. N. Aasheim of Atwater, officiating. Six grandsons, Harvey, Harold and Gordon Luraas, Freeman and Hanley Dagle and Clarence Nervick acted as pallbearers, while the honorary pallbearers, all pioneers of the Atwater district were F. Saunders, K. J. Huseby, O. Joines, I. J. Foshager, P. Buckman and H. Grimsrud.

During the service Paul Anderson sang two soloes.

Mr. Luraas was born in Telemarken, Norway, and married Anne Skeie there in 1886. With his family he immigrated to U.S.A. settling in 1893 at Elbow Lake, Minn. In the same year he took his family further west to Sisseton, S. Dak., where he farmed for ten years. In 1903 the family came to Canada and Mr. Luraas took up a homestead in the Atwater district, where he farmed until retiring and moving into Atwater Village to reside in 1929.

Surviving are his widow, five daughters, Mrs. E. C. Dahle and Mrs. M. Nervick, Atwater. Ada Luraas, Los Angeles, Cal., Mrs. L. G. Opsahl, Golden Prairie, Sask., Marie Luraas, Meadow Lake, Sask., and five sons, Hans, of Melville, Harvey, Indian Head, Knute, Roseau, Minn., Engbrit and Norman, Atwater and fourteen grandchildren.

—Mrs. L. G. Opsahl,
(nee Johanna Luraas)

(As pastor of the above departed brother and family, in the early days, I wish hereby to give personal greeting and sympathy to Mrs. Hans Luraas and children. May the Lord be your comfort. — H. L. Urness.)

Memorial wreath given to Home Mission, in memory of Mr. Hans Luraas Sr. from the following members of Atwater congregation, Rev. F. M. Aasheim's charge: Mr. and Mrs. Ivar Foshager, $1.00; Mr. and Mrs. O. Joines, $1.00; Mr. and Mrs. S. C. Karstad, $1.00; Mrs. Maria Karstad, $2.00; Mrs. Aulfine Anderson and family, $1.00; Mrs. Birgit Holte, 25c. — Mrs. Aasheim.

Farewel at Bagley Charge

It was hard to say farewell to the friends in the Bagley charge. There were the ties that bind that had to be severed by distance. It is good to know that for those who love the Lord it is not a final farewell. We shall long remember the farewell services.

Then the last farewell on Wednesday morning when we as a family stood around the grave of the "other Joel" and sang again, "Safe in the Arms of Jesus." So our ministry was ended. We will not forget the little grave on beautiful Carrot River Valley cemetery.

We thank God for the privilege of having served there. The gifts from the ladies aids were very welcome. For the cash gifts from Ratner and South Star Luther Leagues we shall buy something as a rememberance. It warmed the heart.

—A. M. Vinge.

Opportunity—Privilege

Sometime this summer or fall as an offering for the work of the general church body is being announced, you may hear these words: "And now we will have the *privilege* of returning to the Lord a portion of that with which we have been blessed," or "We will now have an *opportunity* to share in the work of extending the kingdom."

At these words there will no doubt be some in each audience who will think something like this: "The pastor says we have an *opportunity* and a *privilege* in this offering. It is a nice way to state it, but in reality it is a duty and an obligation."

(To be continued)

Announcement

The Fall Circuit Convention of the Moose Jaw Circuit will be held in the Snaasen Church, east of Macoun, Sask., Milo E. Lee, pastor, Oct. 13-15, 1939. The text for the Convention is Luke 15: 11-32; the theme, "The Heavenly Father's Love." Pastor G. O. Evenson of Moose Jaw will introduce the theme.

—Milo E. Lee.

The Prince Albert Circuit

will hold its fall meeting in Weldon Lutheran Church, Rev. J. P. Tandberg's charge, on Oct. 6—8. Rev. K. O. Kandall will give the opening sermon. The theme will be the "Prodical Son."

—P. Lerseth, Secretary.

WOMEN'S MISSIONARY FEDERATION
MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

Southern Alberta

Now the W.M.F. has been reorganized in the last circuit in Alberta, namely Medicine Hat Circuit. The work was begun there a good many years ago but did not survive the long season of drought. It was a wonderful country twenty years ago and many people built up fine homes, but later moved out. The church we had our meeting in is one of the two largest country churches in Canada, but there are not many members left now. However the work looks more promising at present for there are four active young men in the circuit this summer, two of them permanent pastors. There has also been a heavy general rain which is encouraging when one considers that it is eleven years since the last one. I met with the Calgary ladies Wednesday evening, June 15, Granum (100 miles south) Thursday, and was to have been at Enchant Friday, but it rained so heavily that the 70 miles of mud road did not look inviting. Instead I drove back to Claresholm to contact the Aid president there, a lady who later became our new circuit president. I had a wonderful visit with her and then Saturday made the attempt to reach Ibbestad congregation, (10 miles north of Enchant) which trip took us seven hours. I was afraid that I had missed my meeting but when we arrived in the evening pastors were coming from all directions. So the circuit meeting began on Sunday, June 18, instead of closing then. We thought the rain was over Saturday but Sunday morning it was raining as hard as ever. But people came out anyway, the ladies inventing even a hot dinner in a hurry; and by afternoon when the sun came out after near a week's rain, quite a crowd had assembled. It was so cold though, that the men brought in a huge heater and put it up at noon for everyone had been freezing.

Missionary Talbert Ronning and Dr. Iverson were also there, so together with the local workers we had a fine meeting. There was music by both a small choir and male chorus. I was also invited to speak Sunday afternoon and then continued with a short business meeting after the session when we reorganized. I think we have a splendid executive and pray that the work may go forward. There were several from this circuit at the Edmonton convention later. As the report of the business meeting is being sent in separately, I shall not give the names of the officers here.

And now may God bless, guide and prosper the W.M.F. of Medicine Hat Circuit.
—Mrs. Geo. Hendrickson.

W.M.F. at Camrose Week

On Thursday afternoon, July 6, the W. M.F. of Edmonton circuit arranged the program for the Camrose Week. It has become customary now for the Camrose and Edmonton circuits to alternate in taking charge of this afternoon. Inspirational messages and music form the basis of these programs, as there is little or no business. This year music was given by a ladies quintette from Bardo, helped by Camrose ladies in the closing number. Devotion was taken by Mrs. B. Anderson, after which a brief discussion on the new parochial school plan took place. A poem "The Universal Mother" was read by Mrs. T. Osness. We had two guest speakers, Rev. Reitan of Edberg and Rev. Gjesfjeld from the States, who spoke in English and Norwegian on the need of prayerful and godly mothers. The offering was $37.55. A testimonial meeting brought our session to a close. The Camrose ladies served lunch when an enjoyable social hour was observed. Mrs. Geo. Hendrickson acted as chairman of our meeting due to the illness of our circuit president Mrs. C. Holmberg.

—Mrs. Mabel Rugland, Sec.-Treas.

The L.D.R. Circuit Meeting

of the Edmonton Circuit met on the 3rd of July at the Ryley Lutheran Church. The circuit president Mrs. Oscar Likness presided.

The forenoon opened by singing "Open now Thy gates of beauty." Devotion by Miss Arna Njaa. A vocal duet was given by Miss Muriel Finseth and Miss Corrine Haukedal. The various committees were elected at this time. Rev. Vinge addressed the convention. He admonished us to live Christ *now.* This brought the forenoon session to a close. Dinner was served by the local L.D.R.s.

The afternoon session was opened by singing "Jesus Keep Me Near the Cross." Devotion by Mrs. Wm. Rugland. We were then favoured by a vocal trio from Viking. Greetings of welcome by local president. Greetings by District President, Miss Irene Rude. Greetings by Circuit President, Mrs. Oscar Likness. A recitation "An Indian's death bed" by Doris Hendrikson, was enjoyed very much. Secretary-treasurer report read and accepted. Report of constitutions com. read and adopted. Report of recommendation com. read and adopted. Chorus by Ryley local, "Rock of Ages." Our speaker, Miss Arna Njaa, was given the rest of the afternoon session for her talk. She spoke on the convention theme "On God's Altar." She explained very clearly the different projects, and in how many different ways we can be working for our Lord and Master. The convention offering was now lifted. — Mabel Aasmo.

W.M.F. of Medicine Hat Circuit

Dear Editor. Am sending a report which I would like to have you print in the Hyrden from the Medicine Hat circuit meeting held in Ibbstad congregation near Enchant on the 18–19th of June 1939. Mrs. Geo. Hendricksen, Vice-President for the Women's Missionary Federation of Canada District was present and delivered a good speach for this organization where upon a short business meeting was held to organize a W.M.F. of Medicine Hat Circuit, and an election of officers were as follows: Mrs. Russel Berg, Pres. Claresholm, Miss Nicolena Otteson of Enchant, Vice Pres. Mrs. Anton Lind of Granum, Sec.-Treas. Mrs. Skippen, Calgary, Sec. for Thankoffering. Mrs. C. Hillivang, Milo. Sec. for Cradle roll. Would like to at the same time thank you very much for all the good reading in Hyrden, and may God bless you. Yours Sincerely, Mrs. A. Lind, Granum, Alta.

L.D.R. of the Camrose Circuit

The L.D.R. of the Camrose Circuit held their annual convention at Camrose Lutheran College on July 4th, 1939.

The convention opened by singing "Beautiful Saviour" and prayer by Miss Sorhus. Miss Arna Njaa from Minneapolis gave some very inspiring messages and also explained the different branches of L.D.R. work, as Treasure Chests, Forget-me not Dept. and Children's Missionary Societies. Miss Njaa also spoke briefly about each of the L.D.R. projects which they support such as the Alaska and Jewish Mission, Centennial Appeal, and the church budget.

The girl's chorus from Scandia furnished music by singing, "Did you think to Pray" and "Beautiful Land." Miss Njaa led the L.D.R. chorus songs and also sang that beautiful hymn "O, Wonderful Words of the Gospel."

The following officers were elected: President, Miss Helen Sorhus, Vice-President, Ruth Edenloff, Sec. Treas., Adeline Lyseng, Mission Box and Treasure Chest Sec. M. Mildred Solheim, Centennial Sec. Irene Egedahl, Forget-me-not Sec. Helga Loken.

During the sessions of this convention the need of prayer was stressed for without prayer we cannot do anything. — Adeline Lyseng, Sec.-Treas.

He came to mend earth's broken things,
That Carpenter of old:
God's broken law; men's broken hearts;
And broken dreams untold.

I often wonder where it stood,
That home of long ago;
Was it beside the great highway
Where crowds passed to and fro?

Watching the burdened oxen pass,
He fashioned "easy" yokes—
And resting places, sure and strong
For all the weary folks.

I'm sure the door stood open wide,
And near, the children played;
They loved that wondrous Carpenter;
None ever were afraid

To bring their broken toys to Him,
They knew as their dear Friend;
And watched His loving smile and asked,
"Good Master, canst Thou mend "

He came to mend earth's broken things,
To rest each weary soul;
His body broken on the cross—
Broken, to make us whole.

Remember, He can mend earth's broken things, broken by sin. By His wondrous touch, chords that are broken will vibrate once more.

Bring your broken things to Him!

YOUNG PEOPLE'S LUTHER LEAGUE
Rev. A. M. VINGE, Editor — RYLEY, ALTA.

Meditation

"Who went about doing good." Acts 10: 38.

One can never measure the widening influence of a Christlike character. It lights the way by which others travel toward God and the abundant life. Sir Harry Lauder tells us in one of his addresses how one evening he watched a lamplighter engaged in lighting the street lamps in a Scotch town. Quietly he went from one lamp post to another leaving on each a light to guide the traveler's feet. As he disappeared down the street one could trace his movements by the lamps he lighted and the long trail of light he left behind him. "Your business and mine, my friends," says Sir Harry, "is so to live that, after our personalities have been lost in the shadows, we shall leave behind us a trail of light that will guide the steps of those who otherwise may walk in darkness." A trail of light is the best of evidences of a Christlike life.
(The Upper Room)

Comments

Greater effort must be put forth the remaining months of the year both by circuit presidents, and through them the local leagues to send in project contributions. Only about 1/3 of our object is reached at the time of this writing, the middle of August. Much can be done before the end of the year.

Several circuit conventions have been held this summer but many circuits have failed to report elections. We must have a report on your circuit officers in order to contact them. Kindly report at once.

Then we remember, too, the Centennial Ingathering. No local league should be left out of this wonderful effort. To miss this opportunity would be a source of regret in years to come. And think of the joy of the Centennial program put on by the locals in order to reach the amount of the pledge!

District Convention dates July 11—14, 1940. Pray for the work.

Canada District Luther League Board Meeting

A meeting of the Canada District Luther League Board was held in Pastor C. S. Lystig's home, Edmonton, July 1, 5:00 P.M. A fellowship dinner was served by the ladies of the church.

Since all the circuit presidents could not be present, one representative from each circuit present was given the right to participate and vote. Pastor Andrew Burgess was accepted as advisory member.

Matters of importance came under consideration such as the question of participating in a joint intersynodical convention, date, place, convention speaker, and theme.

The following decisions were made:

1. That Canada District plan its own convention as a synod in 1940.
2. That the convention be held July 11–14, beginning with a prayer session.
3. That the new International Luther League president, Pastor Oscar C. Hanson of Watertown, S. Dak., be invited as guest speaker.
4. That the convention theme be "Live Christ Now," the theme to be developed along the lines as suggested by the Centennial Committee.

The place of the convention was not definitely decided but places were chosen in order of preference.

Now that the dates for the convention have been definitely decided, Circuit Conventions, Bible Camps may plan their meetings accordingly.

Other matters were also decided which will be mentioned later. A vote of thanks was given to the hosts, the ladies of the church who arranged this fellowship meal at no extra cost, and to Pastor and Mrs. C. S. Lystig for opening their home for the Board meeting. — A.M.V.

Report from Swift Current Circuit Bible Camp

This camp met as usual near Simmie, Sask. Because of weather and other interferences, it became necessary to have the camp during the last week of July, instead of the first week, as usual. Still the attendance was very good. Over one hundred campers registered for Bible study, and much over one hundred more took in the last Sunday.

The Word of God warmed our hearts as we met for study every morning. Rev. G. Ostrem was called from Preeceville to be one of the teachers. He took up study in Genesis and Bible doctrines as they are expressed in the Augsburg Confession. The local pastor took up studies in Exodus and the Epistle to the Hebrews. Miss Carlson from Frontier taught Hymnology, and led the choir in the place of Mr. George Gilbertson, who could not be there except on Sundays.

Every evening we had evangelistic services, and many of the farmers and others who could not spend all day at the camp would come down for the evening sessions. The spirit of the camp was fine, and so many remarked about the blessed time we had enjoyed together in Christian fellowship. Both young and old listened very attentively to the word of God, and seemed impressed with the solemnity of it.

In the afternoon the young people had some athletics and swimming which was directed by Mr. Nils Carlson from Frontier. He also assisted in the management of the camp, and acted as dean for the boys. We regret that Rev. Carlson of Frontier, who was elected as general manager of the camp last year, has been in poor health for several months, was unable to attend the camp this year. Rev. A. Tveit took his place this year as manager and teacher. The local camp committee was John Riise, Harold Knutson, and Galen Morstad. This committee and the local congregation aided greatly in making the camp a pleasant place to be and its management easy.

The Swift Current Luther League has taken over the management of the camp for the future. Our circuit meeting this spring expressed the wish that they do so. Mr. Galen Morstad was elected president for coming year. Rev. K. A. Knutson, vice-president, Miss Ruth Braathen 2nd vice-president, Mr. John Riise, secretary, Mr. Edgar Moolin Treasurer and Mr. George Gilbertson Choir Director.

May the Lord be permitted to continue to bless the Bible Camp in the future, to the salvation of souls and for a strengthening of the Christians in their faith.
A Correspondent.

Los Angeles Convention

Should one even begin to tell of it? Space in our paper is limited, yet I feel that I should like to share some of the blessings of God experienced during that wonderful trip. We shall continue to thank God for the Privilege of representing our Canada District Luther League and the Choral Union at this convention. It seemed that God opened doors of Christian fellowship enroute and during the convention in a wonderful way. It was strengthening and of great spiritual blessing.

What could be more wonderful than on the first afternoon to find the congenial travelling companion, Rev. Andrew Burgess on the train? We had blessed fellowship together. Since he had to get to San Francisco at a definite time we parted company at Spokane, Wash. But before we reached there we passed through picturesque Glacier Park. It was rainy and misty. Two cowboys with slickers on horseback were by the station. Back of the hotel in the distance we saw the misty snow-capped mountain tops. Rev. Burgess remarked that there seemed to be a snow storm on one of the peaks. It takes two hours for the train to pass through the park. It was at Troy that we got off the train to mail a card on to Portland. I had both U. S. and Canadian postal cards in my brief case. I wrote on and mailed a card on the train in U. S. with a Canadian stamp on. Rev. Burgess remarked about it. It dawned on me that I was not in Canada so we had to ask the baggage man to let us get the card to put a U. S. stamp on it. Rev. Burgess said to the baggage man, "You will have to excuse this man, he is from Canada and does not know better." Seattle is next, but we must wait with that till later.

(To be continued)

Only a small percentage of church members feel their own financial abilities with respect to the work of the Lord and give "according to that a man hath."

* * *

Church finance is a means to achieve the spiritual aims of the church.